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Subject: Morality and Religion.

PLYMOUTH PULPIT:

A Weekly Publication

OF

SERMONS

PREACHED BY

HENRY WARD BEECHER.



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

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MORALITY AND RELIGION.

I do not like to give out eccentric texts, nor do I like to give out texts in which single words are picked out from their connection and made to signify that which they do not signify in their connection; but now and then a single word has a force which men fail to recognize even when they are told, and by selecting it one may make emphatic and memorable something of transcendent importance. My text, therefore, and for such a purpose, is the word “and,” which you will find recorded in the 10th chapter of Luke, and in the 27th verse.

“And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, AND thy neighbor as thyself.”

You will observe that there are several “ands” in the passage, and that all the earlier ones, though very useful, are merely additions; but here is an equalizing copulative—a word which brings two sentences together as the two sides of an equation, and which will not permit you to take the first part of the sentence as the declaration of the Saviour, nor to take the second part of it as the declaration of the Saviour, but which requires you to take it in its *wholeness*. You must take it so, or you do not take it at all. First comes, “Thou shalt love the Lord thy God;” and then come the expletives or specifications, “and thy neighbor as thyself.”

Now, it is not enough to “love the Lord thy God,” nor is it enough to “love thy neighbor as thyself”; you must do both: and therefore that “and” stands as none of the others do, and as almost no other such single common word does

in the great realm of literature. I think I may say, indeed, without extravagance, that there is not another such "and" in the whole reach of human language—one which stands in such significance and emphasis and importance—as this.

"Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself."

The love of God is put first in order, probably from the dignity of the personage spoken of: it is simply in the order of importance, but not in the order of time. We do not first love the Lord our God with all our heart, and then learn to love our neighbor as ourselves. In the order of time, the reverse is true: we learn to love our neighbor, and from that point, through practice, we come to a condition in which we love our God. The love of God is not the primary state, then, into which we are born: it is that to which we come last, in fact. Loving God is the grand ideal or mark toward which we are striving all our life long; and the steps by which we are working our way up to that consummation of experience are the steps of loving those who are round about us,—enlarging our affection and capacity, enriching each individual act, lifting it into a higher sphere, making it more comprehensive, and so coming, at last, to take within our horizon the great Invisible, the glowing abstract of every conceivable excellence, to the appreciation of which we are not born, but educated.

So, then, these two members or sides of this wonderful sentence, this charter of human life, may be said to represent religion and morality. They stand appropriately for that which goes to the general understanding of men, as morality and religion. "Thou shalt love the Lord thy God"—that is, thou shalt worship him, reverence him, acknowledge him, and look up to him, in every inflection of experience—this stands appropriately for religion; and the other—"Thou shalt love thy neighbor as thyself"—stands appropriately and properly for morality.

It becomes a matter, therefore, of no small importance, to ascertain exactly what is the sphere and the function of morality,—its educating force, its final intent. And this is the more to be desired because a great many preachers are so

intent upon the disclosure of the glory of God and his moral government that they half lose a sense of the educating force of morality, and, without intending it, or acknowledging it—yea, even denying it, when the case is put to them—they in fact leave the impression upon their congregations that religion is a kind of substitute for the complete accomplishment of morality, and that men who boast of their morality stand on nothing, and worse than nothing, that it is misleading, and that it has no salvable force in it. They do not say, they never would say, “A man ought not to tell the truth, a man ought not to be honest, and it is no matter whether you are drunk or sober”—that they never would say: but they say, “These things ought to be the fruit of spiritual change; these things ought to be done, but they ought to be done from the motive of God’s glory.”

Now, in respect to the great mass of men, there is no such motive, nor is there any preparation for it; and the effect of such preaching is to make men feel that although it would be a splendid thing to be a real Christian, a genuine aristocrat of God, yet if you can not be that, then, next to it, the best thing you can get is morality; and they content themselves with morality.

So, then, that begets a class of men and ministers in the other extreme (for wherever there is a large portion of the community of one way of thinking, there will always be teachers to teach them that way); and from many pulpits you hear taught to a congregation immensely larger than those who believe in spirituality that, if a man is a good husband, a good neighbor, and a good citizen; if he pays his taxes, and does not cheat flagrantly, nor lie in any except the allowable ways; if he is a good provider and a good father, and does about as well as he knows how, why,—he may risk it,—he will be safe.

And then, that is corroborated and built up and enforced upon men by this consideration: “We moral men are a great deal better off than you religious men are. We do not lie as much as you do. We do not pretend to have any religion to get behind as a kind of shield or defense. We have to be honorable; our honor is all we have; but you think

you have something else. You are 'elected,' you are 'God's favorites,' and therefore these things are of no account with you"—acting as men do in money matters. A man that is poor, and works for all the money he gets, has to be very careful, every day, of every cent, clear down to the bottom of his pocket; but if a man is the son of a millionaire, he spends his money profusely, and does not care for the pennies, saying, "I have more than I want, and I can afford to spend money freely." "You have your religion," say men, "and therefore you can afford to dispense with honor, and fidelity, and honesty, and all those things which are the dribblets of morality; but we have no religion, and we have to be more honest and more truthful and more faithful than you are." So they jeer at one another; and a most unfortunate state of things exists: whereas if this could be changed, so that men could see on both sides—on one side the supreme importance of morality, and on the other side the supreme importance that morality should blossom into spirituality and bring forth fruit—there would be a gain to both, and one party would be a help to the other.

Now, what is the appropriate sphere of morality? It includes all those active and passive duties which are necessary to the well-being of men in this world, considering men as time-creatures purely and simply. All the necessary duties that require men to take care of themselves, that are needful to the well-being of the family, that are indispensable to the integrity and healthfulness of the state; all those necessary duties that keep up the organization of civilized society—those are moralities. And what is religion? All those virtues and habits, not which take hold upon society here alone, but which recognize an invisible world, another existence, and an invisible Potentate, or Father and Head, and that therefore carry the mind above the sensuous into the supersensuous, or the realm of faith—that is religion. One occupies the ground of the unseen and spirit land, and the other occupies the ground of the visible and time land.

Morality, then, includes, first, duties to one's self, personal duties, sustenance, defense—by the law, if the law will give it; by one's self, if the law will not give it. For a moral

reason, a man may lay down his life, suffering martyrdom, suffering death, refusing deliverance; but that is the exception, and is rare. Ordinarily, a man is bound to defend his own person, and to do it in such a way as that society shall be relieved from the great danger of every man's becoming the judge and executor in his own case. He is bound to defend himself by society and its appropriate instruments; but where society does not exist, or where, existing, it is so nearly dissolved as to be inoperative, as in frontier cities, the primary duty of self-defense recurs, and every man is as much bound to defend himself as he is bound to defend his neighbor.

If I were walking along the streets, and were to hear a woman cry out, and were to see two men attacking her, would I have any claim to be a man, if I ran away so as not to get into danger? He is a poltroon that would not rush into the fray, caring not who it was. A woman assaulted by two men, and not to be defended by a man! But if it were not a woman, if it were I the two men set upon, I am bound to defend myself; and I would; and no man is moral that would not. If you are placed in circumstances where, in the presence of witnesses, you wish to exhibit the power of true loving, the patience of a divine life, and men insult you and spit upon you, and put upon your brow a crown of thorns, you follow the example of the Master; and return no revilings for revilings, no blows for blows—you are in a sphere of moral exhibition; but if, in the night, in violation of all human instincts as well as of all laws, a man steals into your house, and threatens the life of your children, or of your old father who is supposed to have money, perhaps, under his bed, and you do not return blow for blow, and shot for shot, you are not worthy to be called—I will not say a Christian—you are not worthy to be called a *man*. For self-defense, either by the methods of society where they are available, or by your own hand where you cannot avail yourself of those methods, is a primary morality, and it is wholesome, and it lies near the root of all true manhood; and any doctrines of peace, or any doctrines of Christian experience, which eradicate that great primary fundamental duty, will

emasculate civilization. Not that we are in any great danger of it just yet; but the duty of sustenance, the duty of defense, the duty of moderation in all physical desires, the duty of overruling self-indulgence, the duty of inspiring in one's self industry and independence,—all these are duties which a man owes to himself. If there were not another human being on the earth, every man ought to be this that I have described.

The next is the class of duties which we call social—the duties of the family and neighborhood. There is the family, and there is the extension which every true family makes by embracing in its atmosphere neighboring families with whom it is in friendly relations; and the duties are those of reciprocal affection, and of generous social co-operation for things which bring the kingdom of God to all; the provision for those that are under our care—our children, our servants, and, more remotely, clerks and laboring men; self-denial, or the refusal to assert our primary and personal rights, giving them up for the common benefit of society, and receiving our pay from that—if you look upon it as a matter of bargain. You ought not to look upon it so; but if you do, you receive back your dividend in the happiness which you have by reason of the good will of the society you have obliged. The parting with one's rights for the common good, gratitude, good will, truthfulness one with another, fidelity to each other—these are moral obligations imposed on every man, because only in some such moral relation as this can many persons live together in happiness under the same roof. You can put men together in a common family, if you treat them as cats and dogs on sale. Give each one his own kennel or his own little pen, so that they cannot get at each other, and you can always keep them from quarreling; but if you mix them all together, you cannot make a happy family, except by destroying in some sense their original tendencies. In man you must have the principle of mutual good will, or the household cannot exist. That is the fundamental morality branching out into all manner of collateral moralities. Whatever, therefore, is necessary for the integrity, the prosperity and the happiness of the household, is a morality.

Then, we stand in relations to the larger community represented by the government in all its forms—by the legislature, by the executive, and by the courts and magistrates. Every man is bound to show obedience to the laws; and if he does, he had better not go where they are made; for it is with law-making very much as it is with dining. It is a good maxim for a traveller, “If you wish to eat your dinner with relish, do not go where it is cooked.” So, if you wish to respect justice, do not be too familiar with the courts; and if you wish to respect the laws, do not go to the legislature.

In other words, the weakness of men is universal. The clumsiness by which all higher processes are carried forward on any considerable scale, the interferences of selfishness, the biases of pride, and the drawings of self-interest—these are everywhere; just as much in the church as in the legislature, and just as much in synods and general assemblies as in courts of every description. It is part and parcel of the infirmity of universal human nature.

Nevertheless, we are to be under obedience to the laws. We are to respect magistrates—for their own sake if we can, but, then, if we cannot, for the sake of their office. We are to contribute to the well-being of the whole community by the contribution of property, and also by the contribution of personal service when that is required. We are to have respect for the rights of our fellow men.

“Live and let live,” is a familiar saying, and it is fundamental morality. Fidelity, truth, honesty, are elements without which, in a short time, society would disintegrate and fall to sand. It is not necessary to tell the truth, simply because there is going to be a judgment day. If all men should fail to tell the truth, the judgment day would come, long before the General Judgment. For trust of man in man is the cohesive power by which society is possible; and no man can trust to man where to lie is the rule and to tell the truth is the exception. But just in proportion as men are sacred in their promises, speaking the truth in the love of it, and not only make what they say seeming truth, but make it real truth; just in proportion as men deal with each other honestly and truthfully, they are contributing to the essential

stability of that great organ and means of grace which God has set up in this world—civilized, organized society.

Now, it is a universal fact, and therefore it is a universal law, first, that each subordinate form of morality is subject to a two-fold development—namely, that each lower sphere of morals prepares the way for, and naturally leads up to, that which is next above it; and secondly, that there is another development in the man himself—namely, that any act or quality of morality, if not hindered or restrained, tends to take on a higher form in him. Every man who learns how to take care of himself in lower degrees becomes capacitated to be a useful member of the family. If one cannot think enough to take care of himself, if he is too weak to take care of himself, and if he has not judgment enough to discriminate between right and wrong, he sits and mopes in the corner, and we call him an idiot. The primary necessity of a man is that he shall take care of himself, and have such power of discretion that he can become an active member of the family.

This lower form of morality, which includes the duties a man owes to himself, works right toward the next sphere—namely, that in which he becomes an organic member of the household. For, now, the duties which are incumbent upon every one in the household—what are they? Obedience to superiors—to the father and the mother. Therefore, there is to be reverence with obedience, and affection, and good will toward each other, and dealing on the plane of truth and fairness, through love to brother and sister.

Boys will fight with boys, if I recollect aright, in the family; but very seldom boys with their sisters. They are taught to regard women as the representatives of something higher than that which exists in physical force; for, to the child and the young man and the man woman represents an ideal. It is the ideal of that which is divine. He who only sees woman in her physical relation to time and place has his head set back toward the beast; while he whose head is toward God sees in woman the incarnation of a divine principle.

So, from the earliest day, in the family, boys, rude and

stubbed, giving way to anger, always feel more remorse for hitting a sister on the head than for hitting a great blowsy-headed boy brother.

Out of this moral drill, this knowledge, this discrimination, there begin to grow up those sentiments which fit men for their higher relations in society. It is not that instruction alone, but that training, which men get in the family, that prepares them to go into the larger spheres. Although it does make the family happy, God does not build the family and sequester men in it in order that they may have nothing to do but to sit at home and be happy. It is a school, and it graduates men into the larger sphere, and equips them at last with the germinant forms of those virtues and moralities which qualify them to be good citizens on a wider plane. Human society is to have a millennium. Human society is one day to be governed, not by those clumsy discriminations of intellectual justice, not by those rudimentary laws which are the best that the present condition of human knowledge will allow: the day is coming when that government which stands most perfect yet in the world—the government of love, as administered by father and mother, over as many children as they can take care of—is to be, in the increase of human wisdom and human love, the government of states. It would be folly to rush into it just yet—as foolish as it was for David to take on Saul's armor, which rattled about him; but when, by the evolution and the growth of ages, the world comes to a condition in which it has the material for a government of love, the administration of that government will have a place and will have a power of which we have now but little suspicion.

The education of the child by inoculation, and more yet by drill, drill, drill, prepares him to be a citizen. I emphasize the difference between education and training. Education is the impartation of ideas to children. Training is the watching of them, and the teaching of them to reduce those ideas to practice and to habit. So, then, a person may be *taught*, and not be half-baked. Only then is a man in possession of knowledge, when he has it so thoroughly that he does not discriminate between knowledge and his own per-

sonal existence. It must be so incorporated in you that it is *you*, and that you use it spontaneously and inspirationally. Then, you *know*.

Now, when a child is brought in from a rude state, he sits at the table and helps himself, and takes his knife and fork as if they were respectively a pitchfork and a scythe. As he eats he is told, "Tut, tut, tut! you must not stick your elbows into your neighbors' sides." Using these instruments is an awkward thing to him; and he never puts them down without thinking, and never takes them up without thinking. And when he takes them up, how awkwardly does he point them! And how long it takes him to learn how to use them right! But he will learn in time, if you drill him and train him, and keep him drilling and training, drilling and training. I suspect that there is not one here among you who ever thinks about putting his elbows into his neighbors' sides; I suspect that every person here uses his knife and fork gracefully, without the least impediment, and in such a way as serves, without any disturbance of others, the best purposes to himself; but you were trained to it. You were not born with that knowledge. You were brought to it, not by simply being told, but by being told and watched, and told again, and told again and again. The boy is asked, "Now, Edward, what did I tell you yesterday?" and when the next meal comes, again the same "Tut, tut, tut!" puts him on remembrance, and keeps him working, working, working, till he has forgotten all about the injunction, having acquired the habit: and now he is *trained*.

It is the training, then, which men get, that avails more than preaching. One reason why preaching does so little good is that it is like firing at birds on the wing. If you hit them, they have strength to fly off into the wilderness, and you cannot get them. Many a man gets an idea from preaching; but getting an idea is not getting a habit. Many a man gets an impulse; but an impulse is like a rill after a rain, which runs out very quick, and leaves a dry channel. It is *training* that does the work.

Now, churches are not very good training-grounds, as compared with families. I know it is said that preaching,

and the means of grace in churches, keep the family alive. Yes, there is a certain truth in that ; but the truth is just reversed. The family keeps the church alive first.

In the dispute between the earth and the clouds, the clouds being very high up, and wearing gaudy colors, boast and whisper down, and say, "Ah ! if it were not for us up here, what would become of you down there ?" And all the springs, all the rivers, all the lakes, and all the moist earth, say, "If it were not for us that evaporate our moisture, what would become of you ?—for clouds are born out of the water that the earth gives." Thus, while the clouds do rain and refresh the earth, they only give back to it that which they borrowed from it ; and so as to the church, although it influences the family and enriches it, it got the influence first out of the virtues of the family.

So, then, moralities, in the order of the divine economy, beginning at the individual, run through the family, and up into civil relations. They are so ordered that every lower stage of morality—that is to say, the duties that necessarily belong to the organic existence of each particular stage of human development—prepares for the next one above.

But there is another still more important development than this. I will give a single instance to show you what I mean—that of gratitude and trust. When gratitude is nascent, when it is just born, it takes hold of men by the lowest side. When you take a little babe that is just coming to be ten or twelve months old, why does the child run to the mother and to the nurse rather than to any others, except for this reason, that it knows where its food comes from—that it knows where it is made comfortable ? They take care of it, and its little body is full of the consciousness of being made comfortable and happy by the ministration of the mother-hand and the nurse-hand. So the child learns from bodily sensations to prefer them, to run to them, and to play with them.

But as the child grows up, and becomes a boy of six or five or four years of age, it then receives all these things as a matter of course ; but if there comes one of these grand fellows, as boys think—a boys' hero—into the neighborhood,

who pats him on the head, praises him, asks him to ride out with him, and gives him a ball of twine, a kite, a top, or a jack-knife, thus putting the boy in the way of sports and service and development, why, that boys' hero will run away with that little fellow in spite of father or mother, or minister or teacher, or anybody else. There is nothing more grateful and trustful than a generous-hearted boy toward a boy benefactor that treats him just along the line and on the plane of a boy's development. Oh! I remember: I think I would have run myself to death for some persons who showed me kindness, when I was a boy. What would not I have done and dared for them and in their defense? and it was because I had been touched by them just in the point where my nature was being developed.

But the boy gets a little larger. He is just beginning to feel that these things are altogether infantine; he is coming to that point where he begins to have a love of knowledge awakened in him, a sense of competition, and he has a teacher that teaches him offense and defense, that teaches him equestrian feats, that teaches him to hunt and to fish, and other things. And, gaining him through these things, he inspires him to discrimination in thinking, and nourishes his mind, until by and by the boy who fell back from mathematics, as I did, is encouraged to go on. I did not believe that it was in me till I was made by the force of my teacher to know that it was in me, and that even Euclid was not a match for me, when I got thoroughly mad and went at him. And that man who first waked up in me a sense of victory, a consciousness that I could attack a proposition, that I could subdue a sentence, that I could gain knowledge, and that I could add knowledge to knowledge—my head will have gone down into forgetfulness before I shall forget Fitzgerald. He is dead, but he lives; and I shall never forget him. Boys come to have a reverence and love for those that are faithful to them, and that develop what is best in them; and you may carry it one step higher, and consider the admiration which advanced pupils feel—the artist for his art-teacher, or the **disciple** for the philosopher in whose school he is; or, take

what is a more frequent and universal experience, where the tender and the most profoundly radiant and divinest affection of gratitude exists—namely, the affection which sensitive religious souls feel for him who has cast a light upon the dark places of their experience, and delivered them from the prison-house of doubt, and brought them into the liberty of trust and faith and love. There are no affections so sacred nor so wide in the horizon of the earth as the loves which are formed on religious grounds for religious helpfulness.

Now, mark that the lowest stage of gratitude was for physical things; and the next was for pastimes and means of sport: then it rose higher, and took in ideas; and then it rose still higher, and took in religious sentiments, so that the instinct that had a very low origin went on enlarging and increasing. The tendency of morality that is rightly developed, if it be not hindered and if it be dealt justly with—the tendency of every such morality—that is, the tendency of those duties that are necessary to the organic conditions of the individual, of the family, and of civil society—is to spread upwards and take in larger and larger spheres.

Now, you have struck the philosophical principle on which morality works up toward religion, even by which the habit of affection, and of fidelity, and of duty, and of self-restraint, and of the relative duties which we owe to each other and to society, and which are necessary to this plane of existence, comes, by an increasing tendency, to recognize a still higher residence, a still higher world, other beings, and, above all, the Supreme. And then, when these very educated tendencies which have been gradually formed and fashioned transfer themselves, and rise up, you worship God, and you recognize life as immortal, and you serve this present society, looking across it, and taking aim at the other and higher. So that this life has been a series of successive academies or universities or schools, and through them all, and by their ministration, you have risen, step by step, to the competency of the higher life.

Here, then, I pause in the discussion, having shown, in the first place, what moralities are—namely, that they **are**, in their highest and best sense, those duties which

men owe to themselves, to their households, to civil society, to their social relations in this world and in time; and also, that morality, in one form and at each stage, prepares for the next higher development of it and the next advance in growth; and likewise, interiorly, that every true morality tends to develop itself in a higher class of faculties; that it begins in the physical, and then goes on to the social, and then to the intellectual, and then to the æsthetic, and then to the moral, and then from the visible to the invisible; so that every morality that does not go on to a spiritual form is estopped and dwarfed. Every morality is an uncompleted note. It is drawn, but it is not signed, and is not negotiable. It is a vine that spreads, and branches, and covers itself with leaves, but never blossoms, or if it blooms, stops at blossoming, and brings forth no grapes. It is a tree, but not a *fruit* tree. All morality, initial and intermediate, must consummate itself in the higher regions before it becomes *perfected* morality.

So, then, on the one hand, if men say, "I am not a religious man, but still, I do about as well as I know how; I am trying to live a moral life; I don't get drunk; I don't steal; I don't lie; I am trying to be just; it is a crooked world, and it is a hard thing to carry yourself along; and I do, perhaps, totter sometimes, and go a little to one side or the other; but, after all, I hope I am living about right; and, in the judgment day, I trust it will be found that the books about balance. I have done considerable harm, I know; I have been somewhat selfish in spots, but I have been very benevolent in other spots; I know that I may have crooked the truth a little here, but I have told it straight there a great many more times; I believe I have averaged it pretty well on the side of morality. I do not know much about these things, and I do not think others do; but I hope that, somehow or other, when I die, I shall fare about as well, at any rate, as the members of the church do." That is about the way in which men speak of morality.

Oh, men and brethren, is that the rational way? What would you say of men who should voyage to a distant country and make only those provisions which were necessary

for them while they stayed at home—who should make no provision for the future, for the sea, nor for the distant continent? But you are not denizens of time alone. You live here that you may live forever; and those virtues which are necessary for the maintenance of society organizations are good, thoroughly good, and indispensable; but does it follow that those virtues and moralities prepare you for an entirely different and adjourned state? They are good as long as you are in the body; but when the body drops, what then? All those habits, all those self-restraints, and all those moralities which have respect to a simply physical existence, when that existence becomes purely spiritual, drop away from you; and what is left? A man may be able to maintain himself in a city, and in a store, because he has those fundamental habits and that training which qualify him for a physical existence and for dealing with physical men; but suppose he passes into a state where there is no body, where there are no stores, where there is nothing but reason and the moral sentiments and affections, how much has he of them? All the stock in trade which he possesses is that which has relation to a lower state of existence.

It is as if a worm were to make no provision for itself as a chrysalis. It is as if the chrysalis were to say, “I do not care for any thing more than I have; I am happy now where I am, and as I am,” and make no provision for its winged state when it should rise and soar through the air.

It is for you that are born of the clod, and, beginning at the lowest point, are working up by your moralities, higher and higher—it is for you, as far as possible, to understand that which is within you—with revelation if you have it, and even without revelation if you have it not; for men without a revelation have had the instinct of immortality. The old Jews, who had no revelation of immortality, believed in it, by reason of God’s working upon their inner nature by his Spirit, and by outward analogies. If you are fitted by your lower moralities only for this mortal and lower state, then you come to yourself in the other land, what will there be of you?

An artist takes a picture, and begins working at the bot-

tom, on the foreground, and works in everything clear up to the middle distance, and completes it, saying, "I will finish the upper part as soon as I get time"; and he goes off and leaves the picture. By and by, the possessor concludes to sell it. So he takes a knife and cuts it in two in the middle and sells the lower part, and it is gone. Then he tries to sell the upper part; but there is nothing there. That part has not been painted.

So death cuts men in two, and leaves the bottom here, and there is no top to go there. Men that are good citizens, and only good citizens for this life; men who have clung around the necessary objects of physical or material existence; men who develop themselves in respect to that, and only in respect to that, with no shoots going out, with no vines creeping up from them, with no lift and illumination and higher development—such men die; and how much is there of them?

Well now, select a worldly man of great wisdom, great power and great position. Each of you can call to mind such a man. There are enough of them; you can have one apiece all round. Now, let us see how much there is in him. How much is there of him? For example, I ask: Do you admit him to be a man of great power and consequence? "Oh, yes," every one of you says, "yes." Do you think he is a man who has a very great sense of imagination and poetry? "Poetry? Hem!" It is considered a good joke. Well, I mean refinement? "Refinement? He has too much force for that. He is like a wild boar of the forest. He don't stop for refinement. He means *business*." Well, how about his moral instincts—his sensitive honor? "Honor! He goes for interest, and he goes where it is, and he don't stop either for any little impediments." Well, as it respects his devotion? "Oh, I do not think he ever squandered many hours in his closet." Well, as to that generous feeling which large manhood has for all those who have served humanity?

It is proposed to raise a statue to Franklin, to Shakespeare; and all men who feel that they have been made richer and wiser and better by the life and writings of either of these men, say, "I would to God I could give him personally

something; but I can't, and all I can do is to express my gratitude by some contribution to his honor among men." You go to your man (you are thinking of one, doubtless, each of you, and I am thinking of mine), and say, "Will you contribute something to Franklin's statue?" "Franklin's statue? What do I care for Franklin? No, not a single cent." There is no generosity in him of that kind. But say to him, "Look here, don't you know that you are trying to get that last minority director to agree to this change, and to fall in with your idea? Well, now, that man has this thing very much at heart; and if you will just subscribe to this statue, it will please him exceedingly, and he will be likely to adopt your view." "Certainly, certainly; put my name down for five hundred dollars." What he would not do from any manliness, or from any sympathy with manhood, or from any sense of gratitude to the world's benefactors, show him that it is selfish and he runs to it as a swine runs to his food.

Well, but, is he conscientious and just? "I would not take the man's word out of my sight—not for a minute; but he is a good man as the world goes. Oh! he has the keenest way of bargaining. He has a wonderful force. He understands men. Nobody goes near him that he does not use him, and the man hardly knows it. All the nets that he draws come in full of gold-fish, and silver-fish, and all sorts of fish. He is a large, prosperous man. I would rather have that man's name on a note than the name of any other man you can mention." And yet, when you come to analyze him, it is all garret up in his moral nature. There is not a tenant in it. He has no higher virtues; no serene faith; no hope that triumphs over adversity, as the bow spans the storm; no love, disinterested; no generosity; no refinement; no imagination in such directions; no thought of God; and no thought of men, except as so many elements or materials that he can work up into his prosperity. Well, this great man dies suddenly; and all that was great in him is in his coffin. The blood is still; the eye is dead; the ear is deaf; the hand is useless; and the foot will walk no more. What is gone, then? The earth takes to itself

again the earth that was in him ; and that which goes up to judgment is the reasonable intelligence, the moral sense, and the affections : and what are these ? Yet he was not a burglar ; he was not a drunkard ; he was not a thief ; he never committed arson ; none of these things was he guilty of ; he had many of those indispensable virtues which were necessary to the working of his plans and the maintenance of society ; but, so far as the next state of existence is concerned, all his good qualities stopped short. They never blossomed into those states which will be of use to him in the life that is to come.

Let me say to every young man and to every maiden, I preach to you every form of morality. There is not one observance of etiquette, there is not one observance of refinement, and, still more, there is not one of those fundamental moralities that have in them your purity, your truth, your temperance, your honor, or your courtesy, that I do not urge upon you. All of these are of transcendent importance.

Do not understand me as saying that morality is of no use. It is very useful ; it is the seed-ground of immortality ; and I go further and say, It is better that you should have that, even if you have no religion, than that you should have no religion, and not that either. It is of vital importance ; and to every parent and to every teacher I say : Drill and train men in all the fundamental moralities of the family, of the school, of the neighborhood, and of the State. They are the foundation on which men are to build. If they are ever to have religion, that is what it must grow out of, and on which it must be built. You can have morality without religion ; but you cannot have religion without morality. You can have a foundation to your house without any superstructure on it ; but you cannot have a roof in the air with no foundation under it. " Religion " is only the name which we give to that form of human development which carries a man higher than this life, and into the other and spiritual life.

Therefore, when I preach that you must be born again, when I preach that the new life in Christ Jesus, wrought by the power of God, must be in you, do not think that I

undervalue the lower forms by which you come to the possibility of these things. They are of transcendent importance; but do not believe that they are enough. Straw that never ripens its grain is straw. Plants that throw out leaves and do not blossom are mere grass and herbs, and not flowers. Trees and vines that bring forth no fruit are not fruit vines, nor fruit trees. "By their fruit ye shall know them." And I say to everyone that is simple, truthful, sweet-minded, gentle, obliging, courteous and virtuous: You are doing well in these things, and why should you not do better? You, of all the world, have less excuse than anybody else, if you rise into the other life without that spiritual equipment which should have sprung from your moralities. A poor, ignorant, rude frontiersman, a river-man, living on boats and rafts, may rise up and say, "Lord, I am of no account in spiritual things; but then, I had no chance. Nobody ever taught me anything. My father and mother were drunkards, and I was thrown into bad company, and didn't know any better." There is some chance for him; the last may be first: but you that were taught from your mother's lap, and have had your higher life associated with every endearing thought of father and mother or brother and sister, you that have been taught that the common moralities were but the ground out of which were to rise the higher virtues and spiritualities, when you stand there shorn of blossoms, and without such spiritual development, what will you say? How can you lift up your eyes to the Judge who put a price into your hand to get wisdom, when you are obliged to acknowledge that you squandered that price upon your passions? How can you say, "Lord, Lord, open unto me," when all your life has been locking and barring and double-bolting the gates of the spiritual life to yourself? How can you ask for spiritual visions or communicable happiness in the other and higher life—you whose whole education, voluntary, continuous, against warning and invitation and understanding, has been an education that should fit you for the lower, and unfit you for the higher life?

Do not think that the going into heaven, that the going into an eternity of happiness or unhappiness, is a matter of

mechanical registration. Do not think that it is organized and worked up as an army is organized and worked up. That which is in you will determine what you are, and where you are; and in the great hereafter, in more glowing and grander and larger forms, you will assume to yourself that which you have been, and not what you have seemed to be, in experience.

Not because a child is born of a great name does he become welcome to company, if he be a brute; but if he, being born of a great name, has added to that name great qualities, he is welcome. Human society constantly sifts and selects; and the bad go with the bad, the good with the good, the refined with the refined, the understanding with the understanding; and that which is here in rude and crude forms, grows larger and grander and purer and surer in the other and better life. He that is holy, and loves it; he that is just, and loves it; he that is grateful, and loves it; he that is confiding, and loves the quality; he that trusts, and believes beyond the senses, by the understanding; he that has faith, and has centered that upon God, although unknown or too little known—he, in the other life, cannot be sent to hell.

When I come up before the Eternal Judge, and say, all aglow, “My Lord and my God!” will he turn to me and say, “Go down; you have never been immersed—go down”? Will he turn to me and say, “You did not come up by the right road; you did not come through the true Church—go down”? I, to the face of Jehovah, will stand and say, “God, I will *not* go to hell: I will go to *heaven*. I love thee. Now, damn me if thou canst. I love thee.” And God shall say, and heaven shall flame with double and triple rainbows, and echo with joy, “Dost thou love? Enter, and be forever blessed!”

PRAYER BEFORE THE SERMON.

WE do not draw near to thee, our Father, as the unhelped and the outcast; for we have been abundantly succored, and we are drawn near to thee already; and we are buoyed and borne hither, this morning, on the bosom of mercies innumerable. We are as they that press upon the very tide of the sea and the ocean. Every morning, and every noon, and every evening, and through the night, always, and in every way, thou art watching and pouring abroad upon us mercies unnumbered. Nor shall we know the scope and intent of all thy care until we are dismissed from these deceiving bodies, and we come to the knowledge of the truth as it is in Jesus; until we see thee as thou art in the realm where thou dost dwell; until we have left this lower state, opaque and earthly, and risen to the land where the spirit is, and where life is nobler.

Grant, we beseech of thee, that we may have more and more, day by day, a sense of the all-abounding mercy and goodness of God; and that the goodness of God may lead us to repentance, and not to selfishness—to nobler endeavors, and not to supineness and indolence.

Grant, we pray thee, that by thy mercies, by thy gentleness, by thy sweet attractions, we may be drawn toward thee, and become like thee, owning our parentage, recognizing the filial feeling, and crying evermore, Abba, Father. We thank thee that thou hast opened to us in Jesus Christ so clear a view of what thou art, and of thy social relations to the human soul. We are no longer as those who stand trembling to placate an offended Divinity. Thou art God in us, and thou art our Father, not because thou holdest in thine hand the universe to mould it and shape it as thou wilt, and not because thou hast all power. Thou, O God, art not simply a God of wisdom and a God of might. Not so in the temple of our souls do we discern thee, and not so do we read thee in the revelation of thy Son, who was in the express image of thy Person. It is because of the wonder of thy deeper and inward life; it is because of the constructive force of thy love; it is because thou canst by thine ineffable sweetness and beauty and glory sustain and forevermore rejoice in the sentient creatures that are brought through trial to know thee as thou art,—it is because of these things that we adore thee as God. Though thine outward work is glorious to our outward sense, and though thine administration is wise to our understanding, yet only then do we begin to know thee when the heart feels after thee, and all its wants are met by thine incoming Spirit. For over against every desire, and every yearning, and every attempt to go from worse to better, or from better to best; over against every sorrow, and temptation, and discouragement, and over against every fear stands Christ, meeting our every want—so meeting it that it is as if we had beheld our God. And mingling that which we can understand in him with that which is higher and beyond, we come to some faint and feeble knowledge of the great God, not far away, but separated from us by reason of our incapacity to worship, and to understand the magnitude and the quality of his glory.

Our Father, we thank thee for Jesus. O Lord Jesus, we thank thee for thy fidelity, and for thy surpassing wonder of love. We are as nothing; we have done nothing; we are as helpless as babes in the mother's lap; and thou art more to us than ever mother knew how to be. We rejoice in that disinterestedness of love, and patience, and care, and watchfulness that lasts from day to day, and is unwearied and unwearable. O thou blessed Saviour, thou art the One that the world needs; for how shall men be driven up by tyrant's blows from the lower or from the worst forms of life into excellence? And how shall men be goaded by tears and conscience and manacles, and made large and free, so that their goodness shall flash from them spontaneously? Only from the summer of thy love canst thou bring forth in us that which is divine. Only by the goodness of God can we become good. And yet what is the task that is appointed for thee? We linger in our thoughts, and how soon we are weary! How often we whom thou lovest are fatigued by reason of the weakness of the flesh, by reason of our self-indulgence, our pride, and the thousand infirmities of life; and thou that art so much purer, and whose eyes discern within and without—how patient art thou, resuming again thy labor with each generation, and waiting to be gracious! We cannot understand thy nature. The length, and breadth, and height, and depth of the love of God in Christ Jesus passeth knowledge. And yet we look forward to the day when we shall be able to see thee as thou art, and when, being more like thee, we shall enter into a better understanding of the possibility of thy nature and of thy disposition. Grant, then, that we may count everything that is unlike thee unworthy of ourselves. May we diligently seek for the mind of Christ, and in all things be made conformable unto him.

Vouchsafe this morning thy communion, thy presence and thy blessing consciously to every heart that needs thee. We pray for those who are themselves mute. We pray for those for whom parents long ago have prayed, and who are left upon earth far from God, and from the covenant of promise. We pray for those who have once prayed, and have ceased praying. We pray for those who have from any reason backslidden from their early hope and faith. We pray for those who are discouraged with oft attempts and constant breakings away from their better purposes, as sailors who seek from the wreck to reach the shore, and are tossed back again by the reflux wave. How many are there who fain would come again to purity, and temperance, and truth, and duty! The purpose is with them, the spirit is willing, but the flesh is weak. O thou High-priest, that art appointed to succor those who are out of the way, have compassion upon all who are enthralled; all who are lost; all who are entangled; all who have wandered from the road, and cannot again find it. And we beseech of thee that thou wilt teach others to be helpful to them. What are we that we should tread down men as if they were the dust of the field—we whose very life is by sufferance; we who, if God should take his thoughts of compassion one single hour from us, would sink into night and death? Grant that we may be merciful, and have sympathy with those that

are in trouble, and with those that are out of the way, to give them all succor, and courage, and help, that they may be established in that which is good.

We beseech thee that thou wilt grant thy blessing to rest upon any who are in sorrow, and interpret to them how much there is that they need in sorrow, that they may not stand questioning, What have I done that God should afflict me so? May they, rather, with resigned hearts and upturned faces, say: Lord, what is the lesson that thou wouldst have me learn in this trouble? May it work to the humbling of their pride, to the correction of their self-indulgence, to the deepening of their faith, and to the enriching of their affections. Let them call suffering, not God's anger, but a drawing near to them of their God. Let them understand that when God casts them into twilight it is for their benefit, though men call it trouble and sorrow.

We beseech thee that thou wilt grant that all those who are appointed to sickness, to disease, or to death, and are drawing near thereto, may learn to look, not upon the ruin, but upon the coming glory. What if this outward house is dissolved? What if this tabernacle does go down? Oh, that they might know that they have a house on high, not built with hands, which no desert storm can overthrow, and which no earthquake can shake, eternal in the heavens.

And we beseech thee that thou wilt grant that while men shall be content still to live and not to be unclothed, yet they may be more contented as they see the signs and tokens of their drawing near to the other and better life; and may these signs and tokens be to them as music which calls men forth to the street; and may they rejoice and listen for the sounds. As old age and various infirmities are taking away from them this world, part by part, and shutting them up more and more, grant that their thoughts of God may be as when men put away pleasant things for the voyage home, and pack them safely, and do not mourn that they are hidden from their sight, but rejoice continually all day and night in the thought that they are going home. And so may we be willing to fold up these vestments, and see this body taken down, and these senses hindered and obscured; and may they be as the tokens of God that soon we are to be called for; and may there be given to us such grace and such help that in every trouble we shall see deliverance, in every hindrance speed that is coming, and in every sorrow the monition of triumph. And so when, at last, the summons shall come, may it find us not only willing but waiting, longing to depart and be with Christ, which is better than life.

And to thy name shall be the praise, Father, Son and Spirit, evermore. *Amen.*

PRAYER AFTER THE SERMON.

OUR Father, we pray that we may rise to the conception of true living, and of living here that we may live there; of living in a divine mood that we may be partakers of the divine nature. When we are best, we are but scholars in primary schools. We look for our full enfranchisement and graduation only when we shall stand in Zion and before God; but teach us how to make use of the things that are here, so that we may unfold more and more, and reach up toward that coming land, that we may be equipped for it, trained for it, and that we may be able at last to enter in, and to be forever with the Lord.

And to thy name shall be the praise of our salvation, Father, Son, and Spirit. *Amen.*

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